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Minutes of the Meeting of the Executive Committee of the World Council of Churches

24 - 25 August 1999

Meeting held at the Ecumenical Centre, Geneva, Switzerland

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World Council of Churches

EXECUTIVE COMMITTEE MEETING

held at the Ecumenical Centre, Geneva
24-25 August 1999

1. OPENING ACTIONS

A. Welcome

The Moderator welcomed members to the second meeting of this Executive Committee, noting that it was only a brief one as was usual prior to a meeting of the Central Committee. The agenda items would deal mainly with matters pertaining to the Central Committee meeting.

Morning worship took place each morning in the Ecumenical Centre Chapel.

B. Roll Call

The General Secretary called the roll of members present, noting one apology for absence. As this meeting was taking place immediately prior to Central Committee, five of the Presidents were present; others would be coming for the Central Committee.

C. Minutes of the Previous Meeting

The minutes of the meeting held at the Ecumenical Institute, Bossey, on 16 - 19 March 1999, were approved as circulated.

D. Adoption of Agenda and Timetable

The General Secretary outlined the proposed agenda, which was **adopted**. Sub-committee membership would remain as before unless any specific request was received for change.

2. REPORT OF THE GENERAL SECRETARY

A. General

The General Secretary reported on some of the tasks that had been carried out in the period since March. Staff had concentrated on strategic planning for the next 3-7 year period. The consultant, Dr Morgan Gould, had helped staff to develop a tool for planning which would allow a move from the institutional and constitutional objectives of the Council through the continuing areas of responsibility to specific activities, including the expected outcomes, methodologies to be employed, the partners with whom we intended to work, and an evaluation process, plus an indication of the cost.

The Programme Guidelines Committee at Harare, unable to complete its work, had suggested that a small group continue this task in preparation for the first meeting of the Programme Committee. This core group had duly met and had prepared an annotated agenda for the Programme Committee: a useful exercise as it helped clarify the mandate and task of the Programme Committee - which was not so much to take decisions on planning but to set policy lines, to establish criteria for priority setting, and to help focus on the unique role of the Council within the wide scope of the ecumenical agenda as a whole. Dr Raiser hoped that with the help of the Programme Committee, this session of Central Committee would make a clear affirmation of the changed style of working and give direction for the remainder of the planning process that lay ahead. After Central Committee, staff would move on to operational planning for the year 2000, which would include working on a realistic cost analysis, assessing staff costs and going through workload analysis as required by the funding partners.

2. Visits to member churches

Dr Raiser reported in some detail on four visits he had made to member churches, accompanied on each occasion by a small team of staff involved in the respective region:

In April he had visited **Japan, South Korea and North Korea** - the first official visit of a general secretary to North Korea although this had been planned for many years. His main impression was the need for the Council to widen its approach to the concern for peace and security in NE Asia. There was a high level of ecumenical commitment in the churches in these countries and he hoped

that close links would be maintained in spite of the departure of Asia Secretary Kyung-Seo Park.

In May Dr Raiser had visited **Eastern Germany** where he had had close contacts with the churches in the late 1970s. Since unification the links between the Council and the churches in this eastern part of Germany had become much weaker, due in part to the disappearance of the Council of Churches in the DDR. He had had intensive and stimulating encounters in an effort to resume the earlier relationships. There was clearly a search going on for new forms of being church, and to discover what it meant to be the church in such different social, economic and political conditions in that part of Germany compared with the West.

A visit - long planned but frequently postponed - had taken place in July, jointly with the leadership of the AACC, to the **Democratic Republic of Congo**. They met with leaders of many of the member churches (except in areas where fighting was going on), as well as the Roman Catholic Cardinal, and the President and his minister for Human Rights. The main challenge for the churches was the reconstruction of political and civic structures, and their participation in building democratic institutions.

In June he had visited **Sweden** together with Ms Blyth, Mr Kobia and Mr Christeler. There had been an unexpected reduction in contributions from the Swedish churches and agencies during the current year which had been difficult to understand. These concerns had not yet been fully resolved but a new sense of mutual commitment had developed, as well as a better level of understanding between the Council and the partners in Sweden. One of the factors was the profound process of internal change experienced by the Church of Sweden brought about by disestablishment; they had not yet fully embraced their new identity but were seeking new ways to express their commitment to ecumenism.

With regard to the situation in **Kosovo**, Dr Raiser pointed out that the NATO air strikes had begun after the Executive met in March. The WCC had tried to act closely with CEC, LWF and WARC in seeking an appropriate response. Three initiatives had been taken:

-- a pastoral letter was sent to the member churches in the former Republic of Yugoslavia;

-- a letter was sent appealing to the UN Secretary-General to use his authority to bring the conflict back to the political level of negotiations;

-- an Easter appeal was made with the main CWCs, building on an appeal by the Ecumenical Patriarch, urging the NATO powers to halt air strikes during the Easter period. This had found no response.

Several visits had been made to the area in relation to humanitarian assistance to Kosovo; and to Macedonia and Albania to visit member churches and refugee camps. In May the Council, together with LWF, CEC and WARC, invited church leaders from the region and from churches in Western Europe and North America to a meeting in Budapest to share their assessment of the conflict and envisage ecumenical action once the air strikes ended.

After the air strikes ceased a solidarity visit was made to Kosovo, and a meeting also took place with the leadership of the Serbian Orthodox Church. Humanitarian assistance through ACT had been redirected to Kosovo from the camps. A pastoral visit would be made later in the year.

3. Programmatic work

The General Secretary reported that two of the advisory bodies appointed in Harare - the Bossey Board and the Faith and Order Standing Commission - had met, and the Programme Sub-committee would look at the proposals that had emerged for approval by the Programme Committee of the Central Committee.

In view of the election procedure at Harare, the Faith and Order Commission felt it would be helpful to have a Memorandum of Understanding explaining the respective provision in the bylaws, and to avoid any misunderstanding in the future. (See Appendix III of these minutes.)

4. Legacy of the Cold War

This had begun to surface in several quarters, with research projects or studies being carried out, some of which would be published in the coming months. Such initiatives had been welcomed. As this attempt to share perspectives was an important task, Dr Raiser was planning a visit to the churches in the Czech Republic in November to seek contact with dissident groups in order to get their critical assessment of the role of the ecumenical organisations.

5. Meeting of Central Committee

As this would be the first full meeting of the new Central Committee, it would be necessary to spend time on evaluation of the assembly and to building CUV into the ongoing life of the Council. A new shape for the Central Committee had been developed, with emphasis on deliberation; the possibility of sharing concerns and perspectives among CC members on behalf of the member churches; a continuation of Padare; and a regional focus on Africa. It was anticipated that this Central Committee meeting would conclude the post-assembly period and affirm a new orientation for the Council which would help sharpen the focus of what should be its task in the years to come.

The Moderator expressed thanks to the General Secretary and to staff for the work done in this period in terms of clarifying matters emerging from the assembly. He underlined the decisive importance of visits to member churches which served to develop and nurture relationships through personal contacts.

In the brief discussion which followed the General Secretary's presentation, a number of comments were made and questions raised:

- The United Nations had become sidelined by the powerful nations; it was therefore becoming increasingly urgent to find ways of bringing it back to the point where it could resume its authoritative power;

- Military power was being used more widely today while attempts at negotiation were less and less successful. Emphasis should rather be placed on dialogue and negotiation which should take priority over military power.

- With reference to the comment that the concerns of N.E. Asia should come under the focus of our ecumenical work as WCC, it was felt that many regions should become an integral part of our ecumenical debate. Africa had already become a major concern, while Europe would be the focus of one of the Padare sessions during Central Committee. This type of regional approach should occupy an important place in this post-Harare period.

- Asked to comment on the fact that in the aftermath of Kosovo, the inter-governmental processes dealing with reconstruction had been open to engagement with the religious communities, Dr Raiser said it was remarkable

that more and more govenmental organisations were taking initiatives responding to conflict resolution. The Council was trying to clarify its own policy response to this development. Religions needed to position themselves on the global level, and part of that was coming to terms with governmental and non-governmental institutions and their responsibilities in the global field. More reflection was needed on what it meant in terms of inter-religious dialogue and relationships.

- With regard to conflict resolution, Dr Raiser said that in the past the Council had tended to react to situations, and most of the initiatives taken were taken too late. There might have been signals that a particular situation was likely to explode, but even those closest to the everyday life of such communities were not sensitive enough to respond to these signals of impending conflict. They responded on the humanitarian level once the conflict had begun, but the capacities of churches to respond with a differentiated set of instruments to the need for peaceful resolution of conflict had been underdeveloped so far. It may have become one of the Council's tasks to try and strengthen the churches' capacities and instrumentalities in the area of conflict resolution and peace-making in the future.

-- On the question of the Joint Declaration to be signed by representatives of the Roman Catholic Church and the Lutheran World Federation, Dr Raiser felt this was a significant step in that for the first time since the Reformation, the RCC had agreed to accept an inter-church agreement and sign it. This was encouraging to those who had begun to lose faith in the usefulness of bilateral conversations - that in fact there were results that could be received and affirmed officially.

3. PRELIMINARY FINANCE REPORT

Mr Robert Christeler noted that 1998 had been a satisfactory year financially. The accounts had been approved by the auditors, and the operating surplus was distributed as agreed in March - to the building renovation fund, to the assembly fund, and to the fund constituted to bring the Council's information technology infrastructure to a level compatible with modern technology levels.

With regard to 1999, staff were prudent in budgeting our contributions to a level of CHF 2.9 million below 1998 actuals. Unfortunately even this budgeted

contribution level had proven too optimistic - in addition to this 2.9 million drop in budgeted operating contributions, there had been an additional CHF 1.3 million decrease in actual operating contributions. This meant the implementation of some drastic budgetary control measures. As a result it appeared that, from a financial standpoint, there was a reasonable chance of containing the operating deficit for 1999 within the framework of the budgeted deficit of CHF 50,000. This would only be possible because of a great effort by staff to adjust to this difficult situation.

With regard to investments, investment revenue has been forecast at 4% for general investment portfolios and 6% for the endowment portfolios. But the revenues from portfolios were very volatile and it was not wise to count on investments to sustain the Council's normal course of operating expenditure. However, by year end, it may be possible to use investment revenue to compensate for the big drop in contributions.

4. CENTRAL COMMITTEE

- Agenda -

The General Secretary introduced the draft agenda. He explained the new committee structure, pointing out that, in addition to the standing committees (Executive, Finance), there would be a Nominations Committee and Reference Committees as required. Policy Reference Committee II was an innovation to help Central Committee remain responsive to concerns and issues within the churches and the wider ecumenical movement. The Programme Committee was a new instrument through which the Central Committee would maintain an integral view of activities, setting policy and priorities, and participate in evaluation of work carried out.

Changes made by the assembly to the Constitution and Rules included an effort to distinguish between the roles of the Central Committee and the Executive. The Central Committee should express the character of the WCC as a council of churches, thus requiring space for genuine sharing and deliberation. The ongoing task of monitoring the work and supervising activities of staff was the responsibility of the Executive, while remaining accountable to Central Committee.

- Programme -

Commenting on the programme, the General Secretary explained that the Padare offerings (two sessions each with five items to choose from) would deal with issues not directly related to the Council's current programmatic work, but which offer challenges to the Council. They would be introduced by some members of Central Committee and people from related organisations, and offer opportunity for participants to engage in dialogue. Policy Reference II would evaluate the exercise to see if it generated a spirit of mutual challenge and common deliberation which should ultimately affect the Council's policy to further develop the ecumenical agenda.

Small groups would provide opportunity for informal conversation and enable members to get to know each other better, as well as discussing matters raised in plenary or in padare.

-Membership of Committees -

Members of Committees would be affirmed at the opening session of Central Committee. Every effort had been made to observe the necessary balances. The Staffing and Nominations Sub-committee would review the lists and bring back any proposed changes to the Executive, which would act as Nominations Committee for Central Committee.

Advisers and observers were also allocated to Committees. Those listed under Programme Committee would be full members of it at each session of Central Committee. The twelve moderators of commissions and advisory groups were also full members of the Programme Committee.

5. APPLICATIONS FOR MEMBERSHIP

Recalling the earlier decision not to bring any membership applications to this session, Mr Huibert van Beek explained that there were two exceptional cases: The Anglican Church of Korea had been a member of the WCC for many years through the See of Canterbury, but had recently become an independent Province and wished to affirm its membership in the World Council in its own right.

Secondly, an application for affiliation as an associate council had been received from the Swiss Council of Christian Churches.

The matter was referred to the Nominations Sub-committee.

At a later session, Mrs Justice Adinyira presented the report of this Sub-committee:

1. Anglican Church of Korea

The Sub-committee received a report on the application of the Anglican Church of Korea, which had been in membership of the World Council of Churches under the See of Canterbury. Having recently become an independent Province of the Anglican Communion, it was applying for membership of the WCC in its own right.

With reference to point c) of the decision of the Executive Committee in March 1999 (see Minutes, p.21) the Sub-committee recommended, and the Central Committee **agreed**, that:

a) *notwithstanding the decision of March 1999, an exception be made in this particular case;*

b) *the earlier de facto membership of the Anglican Church of Korea be now recognized as full membership of this church in the World Council of Churches.*

2. The Council of Christian Churches in Switzerland

The Sub-committee recommended, and the Executive Committee **agreed**, that

> *the Council of Christian Churches in Switzerland be received as an associate council of the World Council of Churches.*

This action would be reported to the Central Committee for information.

6. SPECIAL COMMISSION

Mr Georges Lemopoulos introduced the subject, noting that the meeting planned for June 1999 had had to be postoned as the process of designating the Orthodox members of the Commission had not yet concluded. One of the reasons for the delay was the Kosovo crisis which affected several of the Orthodox Churches either directly or indirectly. The crisis had not only raised fundamental questions about ecumenical relations, especially in terms of the "Orthodox East" and the "Roman Catholic and Protestant West" in Europe, but had also affected other ecumenical projects.

Probably the Kosovo crisis was the best illustration of what has been described as one of the major ecumenical challenges of the coming years. To complete the picture it was necessary to add the internal difficulties and tensions many churches were experiencing today, which, in spite of being of internal character, had a profound affect on ecumenical relations. One example was the Bulgarian situation where the split began as an internal problem but had developed into an inter-Orthodox problem affecting ecumenical relations on a wider scale.

All the Oriental Orthodox churches had appointed their members of the Special Commission. Of the Eastern Orthodox churches, only seven had appointed their members officially, while some others were considering the matter seriously. Yet others had provided no information as to their willingness to participate in the Special Commission.

Nevertheless, the general secretariat staff and the Orthodox Task Force had started their part of the work, exploring possibilities of reviewing and strengthening the relationship with some local Orthodox churches. Some efforts had been made to explore the possibility of entering into a new relationship with Georgia and Bulgaria; also to build contacts with the new leadership of the Orthodox Church of Greece, with mixed results.

Staff were considering the possibility of holding two meetings of the Orthodox participants of Central Committee so that representatives of Orthodox churches might exchange information about the situation. Members of the Special Commission on both sides had been invited to an informal encounter during Central Committee in order to begin discussing methodology and ideas about the

date and place for a possible first meeting of the Special Commission.

Staff were convinced that, whatever the process leading to the Special Commission, it would be necessary to accompany it with all the means at their disposal. The first step would be the publication of an issue of the *Ecumenical Review* on concerns to be dealt with by the Special Commission, with articles by Orthodox and Protestant ecumenists touching some of the issues already raised.

The General Secretary believed that, unless Central Committee, with the support of its Orthodox members, were to affirm the decision to initiate the process of the Special Commission, the openness and readiness to participate being expressed on the part of Protestant churches would turn not only into disappointment but into disaffection and alienation from the task to be addressed. The time since the Thessalonica meeting was already too long, and the hesitation in responding had become too alarming. He urged members of the Executive to help enable Central Committee to make the kind of response that would sustain the readiness on the part of the non-Orthodox member churches and enable the Special Commission to begin its work - which could not be postponed any longer.

Dr Tsetsis recalled that the Thessalonica meeting in 1998 had been convoked by the Ecumenical Patriarchate, which had a clear position vis à vis the ecumenical movement. Nevertheless it had called the meeting at the request of two Orthodox churches which felt the issue of relationships between Orthodox churches and the WCC should be discussed at that level. The outcome was well-known, and had led to the decision at Harare. Dr Tsetsis believed that the Protestant side of the fellowship had done its duty and it was time for the Orthodox to act, otherwise they would lose credibility.

The Moderator pointed out that the Orthodox churches had challenged the WCC; as WCC we responded to the challenge. The Orthodox were still challenging the Council, and the Council had expressed readiness to respond to the challenge. But now where were the Orthodox churches? There must be transparency in what we say and do in respect to this process. The assembly had taken a clear action; at Harare we were called to embark together on this process responsibly and courageously. He agreed that this Central Committee must reaffirm the decision of Harare, and fix a date to start the process.

Fr Kishkovsky felt we should read what was happening as being one of the signs of the alienation of the Orthodox churches from the ecumenical movement. There was a risk now that the Protestants would become alienated from the process. There may be other contributing factors but he felt this Executive should give some sign of understanding that there was a deeper alienation than even some of the Orthodox thought.

Mr Lemopoulos felt it better to speak of "alienation of **some** of the Orthodox churches". This was not intended to correct Fr Kishkovsky's statement but to point to one of the major difficulties. On the one hand we were trying to include all Orthodox churches, but on the other it was difficult to gather all "the Protestant world" under one umbrella: we refer to the "ecumenically committed Protestant world" because part of it did not participate in the ecumenical movement. This had to be discussed seriously.

Bishop Nifon pleaded for patience: we should be happy that the process was starting even if formally it had not begun to work on certain issues. He felt we should wait till the Orthodox churches succeeded in organising themselves. Dates should be fixed by all means, but he feared that giving an ultimatum might have the opposite result. Perhaps the Ecumenical Patriarchate could be requested to remind those who had not responded to the invitation.

Dr Kirkpatrick felt there was an understanding that the sense of alienation was deeper than we had hoped. He asked whether there were particular churches or groups of churches which were raising questions about the methodology of the Special Commission itself? What was important for the Protestants was the ecumenical relations in the Council. Had questions been raised as to whether the Special Commission was the way forward in seeking greater unity in the life of the Council?

Mr Lemopoulos responded that he was not aware of such questions. Officially there had been no suggestion from the Orthodox or the Protestant side questioning the Special Commission. Proposals shared during the assembly had not been challenged. But some individual voices were questioning whether a formal instrument such as the Special Commission was the best solution or whether we could explore the possibility of having what had come to be described as an "Antelias"-type meeting. This put emphasis on relationship-

building rather than on solving crises, and he did not think this would be excluded as a way of facilitating the work of the Special Commission.

Bishop Zacharias was concerned about the delay in making a start on the process, and wondered whether the progress of the ecumenical movement would be retarded by these problems. All the Orthodox issues should be taken together; all the churches should be together. He felt it was important to put more pressure on those who had not responded. Those who came to Central Committee should be made to understand that it was a very delicate and important situation and that time was of the essence..

For the benefit of those who were not members of the previous Executive, Fr Kishkovsky explained that in the Orthodox scene there were some churches - such as the Ecumenical Patriarchate - which were deeply committed to the ecumenical vision, and even if they sometimes challenged, they were committed to dialogue and the WCC. But generally within the Orthodox world, he believed there was a local minority who were expressing great anxiety and hostility towards ecumenical involvement. In some churches this had reached greater degrees of intensity, as in Georgia, where a schism was occurring over the question of ecumenical involvement. But while some churches were challenging the ecumenical movement with the threat that the Orthodox would withdraw because of pressures in their own churches; others were not doing this. It was important to recognise these internal tensions, and he believed the delay in responding was due partly to hesitation caused by these tensions. The matter was very complex and we must move forward in awareness of this complexity.

Dr Best believed that by the end of Central Committee a decision had to be reached as to whether or not the Special Commission be convened. While this Commission had been initiated because of issues raised by the Orthodox, a number of items likely to be on its agenda would be of interest and significance apart from the question of Protestant/Orthodox relations - these should be dealt with whatever happened about the Special Commission.

Bishop Renz said he realised the difficulties the Orthodox churches had within themselves, but he pointed out that the situation had changed also in Germany. In the past 30-40 years, Orthodox churches had been building up congregations there, and he did not feel this discussion could be left only within the WCC. In

order to live ecumenically, it was necessary to talk with the Orthodox on the spot. His church had a close relationship with the Church of Georgia which they did not want to lose - they could not just give it up. He was therefore concerned lest the Central Committee decide to leave the matter aside because it could not see a way forward. We must not come to a point where we exclude - but to a point where we start this discussion. Some of these relationships were going on and it would only harm the ecumenical movement if they were lost or terminated.

Fr Hilarion explained that one of the difficulties contributing to the fact that the Special Commission had problems in shaping itself and convening its meeting was that in the Orthodox churches in general there was no clear mechanism at an inter-church level. The normal way was for them to write to the Ecumenical Patriarch, and it was he who had convened the meeting in Thessalonica. Fr Hilarion did not feel that anyone in the Orthodox world was questioning the importance of the Special Commission. It was clear at Harare that all the Orthodox churches, including those which had left the Council, were interested in establishing this Commission, because it was seen as a means for discussing their way of participation in the Council, and a new structure for the Council itself which may be more satisfactory for the Orthodox.

The Russian Orthodox Church had already named its representatives on the Special Commission. It had also written to the Ecumenical Patriarch and discussed possible proposals for a new shape of the Council. Once a meeting was convened they would share these more widely. Careful preparations were therefore being made, and the whole issue of ROC participation in the WCC was being taken very seriously.

Regarding the churches which had not yet responded, Fr Hilarion suggested that a message be conveyed to the Ecumenical Patriarchate that these churches needed to be reminded again and that no further delay was possible. It may be helpful to suggest a date for the Special Commission with a deadline by which the remaining churches should name their candidates.

Bishop Nifon added that this issue was one which pertained to all the churches, not only the Orthodox. That was why it had been agreed that the Special Commission should go beyond Orthodox-WCC relations to wider ecumenical issues. It was not a question of Orthodox-WCC dialogue - the Orthodox were

part of the WCC. It was time to take a great step forward and start this process.

The document was referred to the Programme Sub-committee for further discussion and recommendation on procedural action. (See the Sub-committee's report, p.32).

7. PROPOSED FORUM OF CHRISTIAN CHURCHES AND ORGANISATIONS

Mr van Beek introduced the subject, recalling that a consultation had taken place at Bossey in August 1998 when a Continuation Committee of seven persons was formed to work further on the proposal. Further discussion took place during the Harare Assembly. The Continuation Committee had met recently and begun the task of evaluating responses received from member churches concerning the Forum proposal. A draft summary report of their meeting was shared with members of the Executive and would go to Policy Reference Committee I. It was currently a draft, to be finalised and sent to all the churches which had responded to the proposal, together with an analysis of responses received.

The Continuation Committee felt that more consideration was needed as to whether to aim first at convening a global forum, or whether it would be preferable to hold a series of smaller "workshops" around specific issues that were of interest to all. The idea of a global ecumenical forum was currently in suspense.

Decisions of the Continuation Committee included the following:

-- that a letter be sent to Pentecostal and Evangelical leaders asking for their input regarding the idea of a Forum;
-- that a consultation be convened in September 2000, including persons from Pentecostal and Evangelical groups and from African Instituted Churches, together with the members of the Continuation Committee, as the next step in the process. Its purpose would be to explore with these partners their interest in the development of a Forum, as well as the nature, composition and potential agendas;
-- that this be preceded by a further meeting of the Continuation Committee in

February 2000 to evaluate responses to the letter and invitation, and to prepare the above-mentioned consultation.

In discussion a number of questions were raised and responded to.

Regarding cooperation with Pentecostals, and the relationship between the proposed Joint Working Group with Pentecostals, Mr van Beek said that Dr Cecil Robeck was a member of the Continuation Committee for the Forum; he had a crucial role in bridging the Pentecostal world and the ecumenical movement as a whole.

Concern was expressed at the mention that the Continuation Committee had "an existence of its own, independent of other organisations". Only a strong WCC could afford a Forum, and if the Council were not a leading body involved in such a Forum, it could be weakened by it. In response it was noted that the members of the Continuation Committee found themselves in a unique position: they had been appointed by a consultation which no longer existed, and had no obligation to report to anyone. It was not a WCC project. The Council wanted it to be carried by a wider constituency.

The General Secretary reminded members that the Forum proposal had been presented to the representatives of the member churches at the Harare Assembly. The Assembly Report was sent to all the member churches, but there had been very little echo on the action taken about a Forum in any of the responses from the churches to the assembly decision. The assembly said that further exploration should be done, so it may be that the churches were waiting to see what emerged from that exploration. He was afraid that the Continuation Committee, after hearing what partners were saying, might feel the need for more time. They still believed the process they were engaged in was a significant one but did not know where it would lead.

Dr Raiser asked for understanding that staff did not feel able to request any action or stand from any of the partners for the time being; it was first necessary to explore further with the different constituencies and partners. The whole Forum proposal would fail if the RCC ultimately responded that they did not wish to engage in anything beyond the Joint Working Group. At present their response was not clear, and there was ambiguity also in the responses so far

received from member churches.

The document was referred to the Programme Sub-committee (see report on p.32), with the request to consider what action may be required by Central Committee. It would then be referred direct from the Executive to Policy Reference Committee I.

8. PROGRAMME MATTERS

The General Secretary explained that, since the Executive Committee had the task of monitoring and supervising ongoing activities of the Council, commissions and advisory groups would report on their meetings to the Executive, which in turn would see that whatever emerged remained within the policy established by Central Committee.

The Bossey Board and the Faith and Order Commission had met in the course of the year, and it was important for the Executive to hear the results of their deliberations. Also, the proposal for the Decade to Overcome Violence had emerged at the end of the Assembly, and work had been done on preparing background material and a draft letter of invitation which might be issued by Central Committee.

A. Faith and Order Standing Commission - Programme 1999-2003

Dr Alan Falconer reported on the meeting of the Standing Commission, held in Toronto in June 1999. It had looked at work done by the Secretariat in the period 1991-1998, including recommendations from the 1993 Fifth World Conference on Faith and Order at Santiago de Compostela, and the Plenary Commission on Faith and Order in Moshi in 1996. Attention was also given to the recommendations from the Eighth Assembly, especially as identified by the Programme Guidlines Committee report and the Policy Reference I Committee report.

Standing Commission members had been invited to consult with their churches and to come prepared to discuss the issues confronting their churches as they address questions of unity and community in their own situations.

Programme recommendations were related to the mandate of Faith and Order as expressed in the outline of tasks and the bylaws. These recommendations included:

-- continuation of study on the *Nature and Purpose of the Church*; and of the study on *Ethnic Idenity, National Identity and the Search for Unity*;
-- one-off consultations on specific themes which could and should feed into the wider issues, drawing on the experience of churches. These would include *Ecclesiology and Mission*; *Authority*; the *Common Recognition of Baptism*;
-- issues that had an initial stage of exploration: what WCC should be doing in a particular area, such as *ecumenical spirituality* - what is meant by ecumenical spirituality - to be explored with other partners, for example, ecumenical communities;
-- ongoing staff discussions in relation to the mandate; work with a number of constituencies: United and Uniting Churches, Week of Prayer for Unity, CWCs /Bilateral Forum, etc.

All the issues presented as recommendations had been discussed in ways which identified the collaborators - CWCs, NCCs, theological institutions - to try to reflect the style of work in the Council in light of CUV.

The Commission was confident that funds were available for this work to be done, during, up to and including 2001.

Responding to a question as to how all these programmes could be seen vis à vis the new structure and working style of the WCC, Dr Falconer explained that some of the issues had been left undefined because the processes had only been started internally with other teams to discern what the overall programme might be and what the contribution of each team might be. Some recommendations were specific, addressing a particular agenda and particular questions to be addressed by the churches. For example, with regard to ecclesiology: there was a specific task to be done on how to get the churches and communions to identify the basic nature of the church in a way that they could move them towards recognition. In some cases the Commission did not attempt to be specific but noted an issue that needed to be explored further. For topics like theological anthropology, identity, violence, they had simply indicated that these were something wider than Faith and Order, touching the whole Council.

Dr Raiser was encouraged by the fact that the Faith and Order Commission had adapted to the new style of working at its first meeting. It was a good example of the role of a commission as an advisory body, helping the Executive discern issues that have to be addressed but not trying to control the way in which they were to be addressed, acknowledging that there was inter-play between different approaches within the Council.

Dr Kirkpatrick spoke of continuing work on Faith and Order in the US on new models that were opening up in the area of Christian unity. There were new breakthroughs, some coming from the work on koinonia. He asked how work on this was envisaged in the years ahead.

Dr Falconer responded that there were a number of ways in which models were developed: sometimes by trying to explore ecumenical agreements, church union schemes, etc. thus opening up new dimensions of the meaning of koinonia. The Bilateral Forum in 2001 would ask what was meant by unity. It was important to raise again that question raised in the 1970s given the plethora of different kinds of agreement in different regions of the world and in terms of bilateral links relating one to the other at international level. These were constantly in tension and that tension needed to be explored.

Dr Gadegaard asked whether a consultation was being considered on the issue of Ethnic Identity. In view of the role of national identity in self-understanding, this would be important for the churches in Denmark.

Dr Falconer explained that under the second mandate of Faith and Order there was a mention of case studies around the issue which would be reported on in the next year or 18 months. Faith and Order would encourage these processes being undertaken in many cases by NCCs. Other case studies were also being undertaken as a contribution to the wider study in five other countries. These would feed in information on the way churches affirm national identity, or contribute to a sense of national identity. It was envisaged that the whole study would end with a major consultation in 2002 or 2003.

The document was referred to the Programme Sub-committee (see report of the sub-committee on p.33).

B. Ecumenical Institute, Bossey - Programme 2000 and beyond

Fr Ioan Sauca introduced the report in the absence of the Director of Bossey, Dr Heidi Hadsell.

The Bossey Board had decided to make some changes, while keeping up with tradition, with academic study and lay training but enlarging the spectrum of education.

Graduate School of Ecumenical Studies: As from September 2000 there would be two sessions each year, each of four months' duration - from September to December, and from February to May. The content of the first session would examine the history, issues and experience of the ecumenical movement, as well as the various traditions of the Christian church. The second session would focus on a contemporary theological issue or theme of study. This approach would allow for greater clarity of focus in each Graduate School.

In addition there would be a *Master's Programme in Ecumenical Studies* running from September to June. It would accommodate up to 15 students in residence. Like the diploma programme, this programme would be in conjunction with the Faculty of Protestant theology at the University of Geneva. Students would participate in the two sessions of the Graduate School, special courses with the Protestant Faculty of the University and the Bossey faculty, and prepare a thesis. This programme had grown out of a request from churches and theological schools which desired more advanced preparation for their leaders.

An expanded spectrum of *Seminar Programmes* would be offered throughout the year: short intensive programmes of one to three weeks in duration, designed for clergy and laity alike.

The Moderator congratulated Bossey on this major step in its life and wished the staff well for the new ventures.

The document was referred to the Programme Sub-committee (see the Sub-committee's report on pp.33-34).

C. Decade to Overcome Violence

Rev. Myra Blyth referred to the moment at the Assembly when the proposal was made to have a formal decision to initiate a Decade to Overcome Violence. This had evoked great enthusiasm, and staff had had the task in their new team work to imagine what the Assembly wanted. Proposals were still tentative because it was important not to make the churches feel they were receiving a programme that had already been fixed. Three documents had been circulated:

-- an invitation letter commenting on the resolution and highlighting the urgency, inviting churches to ask questions and think how they might contribute to such a Decade;

-- a more detailed text in the form of a "Message" from Central Committee to the constituency, trying to spell out what we wanted to say through such a decade, asking questions such as: What are we working towards? What might be the goals of a decade by which we could make some progress? We are building on historic traditions in making peace; we have been contributing to the violence which is tearing the world apart. The decade was not a programme, not a campaign, not a study process. It was many different elements that should come together;

-- a first look at the designing of the Decade - the flow and the rhythm. Lessons must be learned from the Decade of the Churches in Solidarity with Women, as well as from the Peace to the City Campaign of the Programme to Overcome Violence. The "architecture" paper tried to imagine the way the decade might progress. For example, a mid-term evaluation was crucially important - in the case of the Women's Decade, the energy had increased at this stage and remained until the end of the Decade. We need to be sure of getting different processes moving along and interacting. It must not be static. These ideas were tentative but staff wanted to have something in writing. Any discussion in the Executive and Central Committees regarding better ways forward would be warmly welcomed.

Ms Edwards appreciated the work done, but she stressed the need to think through some of the weak points of the Programme to Overcome Violence - it had not been fully owned at local level. This Decade to Overcome Violence must

make an impact at the local level as well as on regional and national levels.

The documents were referred to the Programme Sub-committee (see report on pp.35-36)

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9. PUBLIC ISSUES

Rev. Dwain Epps reported that there were no issues on the international scene that required specific policy statements by Central Committee at this time. However, opportunity would be given for members to make proposals for action on issues they may wish to be referred to the Public Issues Committee, which would make recommendations as to how they might be handled.

It was however proposed that this Executive recommend to Central Committee the study and development of a **Memorandum and Recommendations on International Security and Response to Armed Conflict** which had been drafted in view of the NATO response to the conflict in Kosovo and the consequences of that response and the conflict.

There would be no first reading of public issues during Central Committee. The Executive may decide to have this draft Memorandum circulated early on, inviting members to address their comments to the Public Issues Committee for consideration.

A summary of responses made by the WCC to major developments during the period since Harare was also shared with members of the Executive.

The draft Memorandum was referred to the Programme Sub-committee (see report on p. 34).

10. REPORT OF STAFFING AND NOMINATIONS SUB-COMMITTEE

Mrs Justice Adinyira presented the report.

A. Staffing Report

The Executive Committee **authorised** the General Secretary to proceed with the following appointments and contract extensions, the legal obligations of the World Council of Churches to be binding only as from the actual signing by both parties of the corresponding contracts or contract extensions.

APPOINTMENTS

Cluster on Issues and Themes - Justice, Peace and Creation

- **Rev. Deenabandhu Manchala** (India, United Evangelical Lutheran Church in India [UELCI]), Executive Secretary: Peace Concerns, for four years from an agreed date

Cluster on Relations

- **Ms Geneviève Jacques** (France, Reformed Church of France) (currently Executive Secretary, International Affairs), Director for four years from 1 November 1999 (will complete 7.6 years'service) [1]

-International Relations

- **Ms Elisabeth Ferris** (USA, Society of Friends General Conference) (currently Consultant on Uprooted People), Executive Secretary for three years from 1 November 1999 (will complete 4 years' service)

-Regional Relations

- **Dr Mathews George Chunakara** (India, Mar Thoma Syrian Church, India), Regional Relations Secretary for Asia for four years from an agreed date

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1 This appointment was subsequently ratified by the Central Committee.

CONTRACT EXTENSIONS

All the contracts extensions listed below are for **three years** unless otherwise stated

Cluster on Issues and Themes - Justice, Peace and Creation

- **Rev. Freddy Knutsen** (Norway, Church of Norway) Executive Secretary, Youth from 1 January 2000 (will complete 7 years' service)

- Education and Ecumenical Formation

- **Ms Evelyn Appiah** (Ghana, Methodist Church) Executive Secretary, Lay Participation towards Inclusive Community, from 1 February 2001 (will complete 33.5 years' service)

Cluster on Relations - Regional Relations

- **Mr William Temu** (currently "Interim Africa Secretary") (Tanzania, Roman Catholic Church) Regional Relations Secretary, Africa, from 1 December 1999 (will complete 6 years' service)

- **Mr. Alexander Belopopsky** (UK, Ecumenical Patriarchate of Constantinople [Eastern]) Executive Secretary, Europe, from 1 February 2001 (will complete 8 years' service)

Cluster on Finance, Service and Administration - Finance

- **Ms Carol Abel** (UK, Church of Ireland [Anglican]) Finance Manager, from 1 January 2000 (will complete 10 years' service)

- Computer and Information Technology Services

- **Mr David Pozzi-Johnson** (USA, Evangelical Covenant Church in America) Manager, from 1 October 2000 (will complete 13 years' service)

ACT Coordinating Office

- **Mr Nils Carstensen** (Denmark, Evangelical Lutheran Church of Denmark) ACT Communications Officer, **for two years** from 1 October 2000 (will complete 6 years' service)

VACANCIES

Cluster on Issues and Themes - Mission and Evangelism

-- Executive Secretary, Evangelism

Cluster on Finance, Service and Administration - Personnel/Human Resources

-- Human Resources Manager

ACT Coordinating Office

-- Executive secretary for Emergency and Rehabilitation (Team Coordinator)

INFORMATION

I Arrivals

It was reported that the following staff member had taken up his position with the World Council of Churches :

ACT Coordinating Office

- **Mr John Nduna** (Zambia, Church of Zambia (Anglican)) as ACT Appeals Officer on 1 August 1999

II Departures

It was reported that the following staff members had left, or would shortly leave, the service of the World Council of Churches on the dates indicated :

Cluster on Issues and Themes - Justice, Peace and Creation

- **Ms Maria Koutatzi** (Greece, Roman Catholic Church) Consultant, on 30 September 1999 (will complete 1.5 years' service)

- Education and Ecumenical Formation

- **Dr Judo Poerwowidagdo** (Indonesia, Javanese Christian Churches in Central Java), Consultant, Asia-Pacific Region, Ecumenical Theological Education, on 31 December 1999 (will complete 9.4 years' service)

ACT Coordinating Office

- **Ms Miriam Lutz** (USA, Evangelical Lutheran Church in America), Executive secretary for Emergency and Rehabilitation (Team Coordinator), on 31 January 2000 (will complete 5.1 years' service)

B. Nominations Matters

a) Pension Fund Board:
On recommendation of the Sub-committee, the Executive Committee **agreed** to appoint the following persons to complete the WCC representation on the Board:

- Mr Jean Fischer
- Rev. Wesley Granberg-Michaelson.

b) Sub-Committees of the Central Committee
The list of proposed membership of these Committees was **approved** with the incorporation of a few changes suggested by the Nominations Sub-committee, and with the addition of four Youth Advisers.

The full list of Moderators of Commissions and Advisory Groups, some of whom had been appointed in March, was also **approved**. They would be full members of the Programme Committee.

It was noted that the Programme Committee, the Finance Committee and the Executive Committee were Standing Committees of Central Committee. The Policy Reference Committees, the Public Issues Committee and the Nominations Committee (if required) would be appointed at each meeting of Central Committee.

c) Memorandum of Understanding between the Faith and Order Commission and the Executive Committee of the World Council of Churches
The General Secretary explained that, due to the difficulties experienced by Central Committee at its meeting in Harare in relation to the appointment of the Standing Commission on Faith and Order, and the particular sensitivities involved, he had felt it wise to put in writing an explanation of the procedures related to the appointment of this Commission.

The Nominations Sub-committee proposed, and the Executive Committee **agreed**,

> *that the memorandum be adopted, since it was in line with the by-laws and functions and served as a useful explanation of them.* (See Appendix III of these minutes).

d) Bylaws of Commissions

Some textual changes to the by-laws on International Affairs, CWME and on Faith and Order had been proposed by the Sub-committee as follows:

International Affairs:

that point 4.1 be amended to read "...the Commission shall be appointed by the Central Committee and shall hold office until the next Assembly."

CWME:

that, in order to be consistent with other commissions, point 2.3 be amended to use the language of moderator, vice-moderator and coordinator as the designated titles for the officers.

that the last sentence of 3.3.3 be replaced with the wording: "The moderator normally represents the commission and conference on the WCC Programme Committee."

that the current text of 3.3.6 be replaced by: "The commission may appoint a small executive group to act on its behalf between meetings of the commission. Such an executive group would include the officers."

Faith and Order:

that the by-laws make provision for up to five vice-moderators.

The Executive Committee **agreed** to these proposals, which would be forwarded to the Nominations Committee of Central Committee for final approval and recommendation.

e) WCC Rules

In line with the changes in the constitution made at the assembly, the Rules had been adjusted to comply with these. The Sub-committee proposed, and the Executive Committee **agreed to recommend** that these changes be formally approved by the Central Committee.

11. REPORT OF THE FINANCE SUB-COMMITTEE

Bishop Huber presented the report of the Finance Sub-committee as follows:

1. 1998 Final Results

The Sub-committee was informed that the final distribution of the surplus funds to reserves had been carried out as follows: CHF 600,000 to the Building Renovation Fund, CHF 300,000 towards the Ninth Assembly Fund, and the balance - which was in excess of CHF 100,000 - to be retained for funding Information Technology Development in terms of software equipment and staff training.

The Sub-committee recommended, and the Executive Committee **agreed**

*to **approve** the 1998 audited accounts of the World Council of Churches.*

Thanks were expressed to staff, as well as to the auditors and members of the Audit Committee, for their work on these accounts.

2. January - June 1999 results and 1999 Full Year Forecast

With regard to the Operating Forecast which currently showed an expected deficit of CHF 297,000, it was noted that contributions income had been budgeted at CHF 3 million below 1998 contributions, and that the forecast, based on pledged income, was a further CHF 1 million less than budget. This was only slightly offset by an increase in Production and Services income.

It was further noted that the apparent deficit on activities represented for the most part an intentional drawdown on Funds. This was to some extent possible because of a greater capacity on the part of the implementing partners to receive funds. However, the anticipated income could be as much as CHF 9 million below budget. Whilst the need to reduce fund balances was one reason for this, other reasons included a lack of confidence in some implementing partners and a move towards direct funding by agency partners.

In order to achieve the present forecast, the Finance team had negotiated with

individual staff team coordinators who had made every attempt to be constructive and help achieve the aim.

The Sub-committee expressed concern about the high levels of unexpected shortages in contributions, but emphasised the need to live within the means available. The efforts of the Finance team in cooperation with the programme staff to react to the shortage in funds available was appreciated. The Sub-committee recommended, and the Executive Committee **agreed**

that every effort must be made not to exceed the budgeted operating deficit of CHF 51,164.

3. Budget 2000

An explanation of this budget framework was given, noting a further anticipated drop in operating income of about CHF 1.8 million over and above the 1999 forecast.

The expense lines included a 1% increase in salary costs and the effects of a moratorium on positions which would fall vacant in or just before the year 2000. Implementation of this moratorium would need to be considered on a case by case basis.

Whilst the income figures were fairly firm and the projected result of a deficit of CHF 50,000 thought to be feasible, the process of detailed planning of activities and then of a "bottom-up" budget would probably mean that the values expressed on the various expense lines would be likely to vary within the overall CHF 27.3 million.

The Sub-committee recommended, and the Executive Committee **agreed** to:

-- approve the general outline of a budget for the year 2000, noting that further work was required by staff to produce a detailed budget for monitoring and management in 2000, placing special emphasis on this process and not exceeding a budgeted shortfall of CHF 50,000;
-- the judicious application of the proposed moratorium;
-- the stabilisation of the financial situation of the Council, either by improving income or by making priority decisions.

4. Activity Plans and Costing

A "schematic" was outlined, showing the links between the processes of the planning cycles, the funding cycles and the internal management. The funding cycle for the period 1999-2000 was then described in detail.

A sample of the master asking document was shared, which showed the first step towards integrating the direct activity costs, the costs of staff carrying out those activities, and the general support or infrastructure costs. Implementation of this system would improve the transparency of costs of the various activities undertaken by the Council and ensure a link between the three processes described in the schematic.

The Sub-committee welcomed these developments. Members noted, following the earlier discussion about prioritisation related to the operating budget, that they would wish to understand how this process was applied to the activities of the Council through a report to their next meeting.

5. Income Monitoring and Development (IMD) - Staffing

The proposal to re-position the WCC's efforts in the USA was described, and the importance of a dedicated IMD staff person to undertake Income Development and fund raising in the USA was stressed. The staff members involved outlined the process whereby the Board of the US Conference, the US Office of the WCC, and Geneva-based staff would be involved in the recruitment of such a person, noting that this position would in future be responsible for this work in relation to the WCC, including the Ecumenical Institute at Bossey. The contract of the present consultant, John Lindner, would expire at the end of the year 2000.

It was noted that the Ecumenical Trust would continue to receive funds for the "Archbishop Iakovos Endowment for Faith and Order" fund.

The Sub-committee noted the consultative process proposed for the US whereby those who would be approached / addressed by the appointee would be involved in recruitment, and recommended that a similar process be devised for the Geneva-based position, replacing the Director of IMD. It further noted that the location of the communications element of IMD needed to be firmly located

somewhere and suggested that further possibilities for in-house cooperation be explored. Staff were invited to report back to the next meeting of this Sub-committee.

6. Guidelines for Ethical Investments

Following an explanation by the Investment Advisory Group, and based on recommendations and comments from the Staff Leadership Group, the Sub-committee recommended that

> *the work on revision of these guidelines be continued and that a further report be brought to the next meeting of the Executive Committee. At that time, it may be appropriate to have a longer discussion on the matter, perhaps with external presentations*

The Executive Committee **agreed**.

7. Compliance with Minimum Membership Fee

The Sub-Committee recommended that the proposal on the question of compliance regarding a minimum membership contribution, presented by Huibert van Beek, be referred to the Policy Reference Committee I of the Central Committee. The Executive Committee **agreed**.

8. Miscellaneous

-- *Guidelines for the use of the WCC General Reserve:*
Following a prior decision to consolidate the General Secretary's Discretionary Fund and the General Reserve, the Sub-committee recommended that the proposal, as presented, be adopted. The Executive Committee **agreed**.

-- *Ecumenical Trust:*
The Sub-committee recommended approval of the changes proposed to the by-laws of the Ecumenical Trust. This was **agreed**.

Other items not dealt with during the meeting of the Sub-committee were referred to the Finance Committee of the Central Committee.

12. REPORT OF THE PROGRAMME SUB-COMMITTEE

The Programme Sub-committee proposed, and the Executive Committee **agreed** to adopt the following recommendations:

A. Special Commission

The Executive Committee recommended that Policy Reference Committee I of the Central Committee take into account the following:

- the strong wish of the Executive Committee that the first plenary meeting of the Special Commission take place before the end of 1999;
- that Orthodox participants in the Central Committee and all designated members of the Special Commission present in this session of the Central Committee be strongly urged to offer their contribution towards the acceleration of the process leading to the first plenary meeting of the Special Commission.

B. Proposal for a Forum of Christian Churches and Ecumenical Organisations

The Executive Committee noted that the summary report of the Continuation Committee on the proposal of a Forum of Christian Churches and Ecumenical Organizations was a progress report on the work of the Continuation Committee, and that no specific action of the Central Committee at this meeting was required.

At the suggestion of the Sub-committee, the Executive Committee recommended that:

- the summary report be referred to Policy Reference Committee I of the Central Committee;
- the Reference Committee be asked to consider the comments it wished to bring to the attention of the Central Committee, in particular regarding some of the issues, suggestions and next steps highlighted in the report.

The Executive Committee expressed its support for the continuation of the process of exploring different ways of responding to the Forum proposal, as

recommended by the Eighth Assembly.

C. Faith and Order Commission - Programme 1999-2003

The Executive Committee welcomed the efforts of the Faith and Order Commission in fulfilling its mandate as a consultative body, helping to discern the issues to be addressed and, at the same time, leaving sufficient room for shaping the final approach.

The Executive Committee appreciated the fact that the Faith and Order Commission had taken seriously into consideration the new collaborative styles of the Council and had manifested its awareness about the financial implications of its proposals.

On the proposal of the Sub-committee, the Executive Committee recommended to the Programme Committee of the Central Committee:

> *- to take into account the distinctive character of the recommended studies, consultations and other work -- referring to specific tasks of Faith and Order (e.g. in the area of ecclesiology), to ongoing studies or work (e.g. Apostolic Faith), and to emerging underlying themes (e.g. Theological Anthropology) -- especially when the Programme Committee undertakes its task of formulating criteria for priority setting;*
> *- to encourage the Faith and Order staff to undertake the recommended activities in the spirit of the collaborative style of work of the Council;*
> *- to receive, in the light of the above, the recommendations of the Faith and Order Commission.*

D. Bossey - Programme 2000

The Executive Committee noted with appreciation the positive developments in the new shape of the Ecumenical Institute. It welcomed the extension of the academic activities to two Graduate Schools each year and to the development of a proposed new Master's programme. It also recognized the educational and ecumenical potential of holding simultaneously a graduate school and a seminar.

The Executive Committee urged the Nominations Committee of the Central Committee to include in the membership of the Bossey Board at least one representative from Africa.

The Executive Committee recommended that the Programme Committee of the Central Committee:

- express appreciation to the Bossey Board for its contribution to the positive and promising developments in the life of the Ecumenical Institute;
- encourage the Bossey faculty to continue its commitment to the collaborative style of work of the Council;
- receive the Bossey Programme for the year 2000.

E. Public Issues - Memorandum and Recommendations on International Security and Response to Armed Conflict

The Executive Committee considered that the draft "Memorandum and Recommendations on International Security and Response to Armed Conflict" provided a substantial basis for further discussion and action by the Central Committee.

The Executive Committee **agreed**:

- to forward to the Central Committee the draft text as revised by International Relations staff in the light of comments made by Executive Committee members, with the recommendation that it be further elaborated and refined by the Public Issues Committee;
- to circulate the document to all members of the Central Committee early in the meeting, inviting them to give their comments on it to the Public Issues Committee in order for these to be taken into account in its revision;
- to request the Public Issues Committee to give special attention in the recommendations to the particular role and responsibility of the churches themselves in situations of conflict, and to note that special economic interests continued to be a factor giving rise to and complicating conflicts and the response made to them in the present context of economic globalization.

F. Ecumenical Decade to Overcome Violence (DOV)

On recommendation of the Sub-committee, the Executive Committee approved the three documents (respectively the draft letter of invitation to the churches, a proposed Message to the churches from Central Committee, and a more detailed document setting out "A Basic Architecture for the Ecumenical Decade"). It **agreed** to the following recommendations:

1. *that the invitation letter be signed by the General Secretary and the Moderator; it should be shared with the Central Committee for information by the General Secretary when he introduced the Decade to Overcome Violence;*

1.1 *that the DOV Message be distributed to all Central Committee members for consideration and action;*

1.2 *that the DOV Basic Architecture text be distributed to the members of the Programme Committee for consideration and action;*

1.3 *that the General Secretary present the Message and refer to the invitation letter as well as the basic architecture text to the Central Committee at an early session, briefly explaining the procedure for the Central Committee. He should invite members of Central Committee to direct their comments on the Message to Policy Reference Committee II.*

2. ***Procedures** for dealing with the documents related to the Decade to Overcome Violence:*

2.1 *Policy Reference Committee II should be asked to consider the Message to the churches on the DOV and to propose it to the Central Committee for adoption;*

2.2 *The Programme Committee should be asked to consider the programmatic implications of the basic architecture document;*

2.3 *Central Committee members should be invited to present written amendments on the Message to the Moderator of Policy Reference Committee II by Saturday evening (28 August) at the latest for consideration by the Committee;*

2.4 *The Moderator of Policy Reference Committee II may call a small group (on 30 August) to consider all comments and offer an amended version of the message, as required, to the wider committee the following day;*

2.5 The Programme Committee and Policy Reference Committee II should coordinate discussions on the DOV as required;

2.6 Policy Reference Committee II should discuss the final version of the message on the second day of committee work;

2.7 Policy Reference Committee II should finalize the DOV message for reporting to the Central Committee.

13. DATES AND PLACES OF FUTURE MEETINGS

Dr Raiser reminded members that dates of future meetings until 2005 had been agreed. However, an invitation had been received from the Mar Thoma Church through Bishop Zacharias to hold the meeting in the year 2003 in Kerala, India. However, as this would be the first meeting after the new general secretary would have taken office, it would not be a very appropriate time for the Executive to meet away from Geneva. Bishop Zacharias therefore agreed to consult further with his church as to whether they could invite the Executive in the spring of 2002.

Archbishop Karim announced the desire of his church, the Syrian Orthodox Patriarchate of Antioch and All the East, to invite the Executive to hold its meeting in September 2000 in Damascus.

Thanks were expressed to both these churches for their invitations, both of which would be followed up and reported back to the Executive.

14. CLOSING ACTIONS

The Moderator thanked members of the Executive for their participation in the meeting. He also expressed appreciation to the General Secretary and other staff involved for organising this meeting of the Executive Committee.

The Moderator declared the meeting closed at 12.30 hrs on Wednesday 25 August 1999.

APPENDIX I

List of Participants

Officers:	H.H. Aram I, Catholicos of Cilicia	(Moderator)
	Mrs Justice Sophia Adinyira	(Vice-Moderator)
	Dr. Marion S. Best	(Vice-Moderator)
	Rev. Dr. Konrad Raiser	(General Secretary)
Members:	Rev. Dr. Hilarion Alfeyev	
	Rev. Yadessa Daba	
	Rev. Inamar Correa de Souza	
	Ms Donnalie E. C. Edwards	
	Dean Anders Gadegaard	
	Bishop Dr. Wolfgang Huber	
	Ms Jana Kalinova	
	Ms Carmencita Karagdag	
	H.G. Mar Cyril Aphrem Karim	
	Rev. Dr. Clifton Kirkpatrick	
	Very Rev. Leonid Kishkovsky	
	Rev. Septemmy E. Lakawa	
	Prof. Dr. Samuel Lee	
	Rev. Dr. Maake S. J. Masango	
	Bishop Nifon of Slobozia and Calarasi	
	Ms Abigail O. Ogunsanya	
	Rt.Rev. Dr. Zacharias Mar Theophilus	
	Very Rev. Dr. Georges Tsetsis	
	Bishop McKinley Young	
Presidents:	Dr Agnes Abuom	
	Rt. Rev. Jabez L. Bryce	
	Mr Kang Moon Kyu	
	Bishop Federico Pagura	
	Bishop Eberhardt Renz	

Ex Officio:	Fr Dr K. M. George
Apologies:	Rev. Dr Ilaitia Sevati Tuwere
Substitute:	Ms Jeannie Pittman
Staff:	Ms Jeanne Becher Rev. Myra Blyth Mr Robert Christeler Ms Kristine Greenaway Rev. Sam Kobia Mr Georges Lemopoulos
	<u>Part-time</u> Rev. Dwain Epps Rev. Dr. Alan Falconer Rev. Carlos Sintado Mr Huibert van Beek
Minute-Writer:	Ms Rosemary Green
Administration:	Mr Gerard Scarff Ms Ursula Zierl

APPENDIX II

MEMBERSHIP OF SUB-COMMITTEES

Programme Sub-Committee

Dr Marion Best	Moderator
Ms Inamar Correa de Souza	
Ms Jana Kalinova	
Archbishop Mar Cyril Aphrem Karim	
Rev. Septemmy Lakawa	
Rev. Dr Maake Masango	
Bishop Dr Zacharias Mar Theophilus	
Very Rev. Dr Georges Tsetsis	

Staffing and Nominations Sub-Committee

Justice Sophia O. A. Adinyira	Moderator
Rev. Dr Hilarion Alfeyev	
Rev. Yadessa Daba	
Ms Donnalie Edwards	
Rev. Anders Gadegaard	
Ms Carmencita Karagdag	
Rev. Dr Clifton Kirkpatrick	

Finance Sub-Committee

Bishop Dr Wolfgang Huber	Moderator
Very Rev. Leonid Kishkovsky	
Prof. Dr Samuel Lee	
Bishop Nifon	
Ms Abigail Ogunsanya	
Rev. Dr Ilaiti Sevati Tuwere	(absent)
Bishop McKinley Young	

APPENDIX III

Note from Rt Rev. Barry Rogerson regarding his intervention during the election of the Faith and Order Standing Commission by the Central Committee meeting on 12 December 1998 in Harare, Zimbabwe,

Bishop Rogerson explained the process by which the outgoing Board of the Faith and Order Commission had presented their nominations for the new Board to the Central Committee. The process is laid out in the By-laws, 4.6, 4.7 and 4.10. The Plenary Commission, which met at Moshi, Tanzania, in August 1996, appointed a Nominations Committee to prepare a list of names for the election of the new Board by the Central Committee at its first meeting after the Assembly. The churches that were members of the Faith and Order Commission were invited to propose names for consideration.

The Nominations Committee considered the names, and a list was prepared and forwarded to this Central Committee, whose task is to elect the new Board. We can, if we believe it right, not elect one or more of the people nominated. In that event, the new Board at its first meeting would reconsider the nominations so questioned and send a further nomination to the next meeting of this Committee for its consideration and election.

MEMORANDUM OF UNDERSTANDING
between the Standing Commission of Faith and Order and the Executive Committee of the World Council of Churches

Procedures for the nomination and election of members to the Plenary Commission and Standing Commission of Faith and Order

1. In accordance with the by-laws of Faith and Order 4.6 and 4.9 a list of names shall be submitted by the Standing Commission of Faith and Order for election by the Central Committee of the World Council of Churches:

> "The Standing Commission, before each Assembly, shall appoint a nominations committee to prepare a list of names for the election of the new Standing Commission by the Central Committee at its first meeting after the assembly" (§4.6) and "for the election of the new Plenary Commission by the Central Committee at its next meeting" (§4.9).

2- When these lists are submitted to the General Secretariat of the World Council of Churches, they shall be accompanied by a tabulation of the appropriate balances - regional, confessional, gender and younger theologians. This tabulation shall be accompanied by a rationale from the Standing Commission in respect of balances proposed.

3. The Director of the Secretariat of Faith and Order and the Moderator of the Commission on Faith and Order shall make themselves available for explanation and consultation if and as appropriate at any meetings established by the Executive or Central Committee to discuss the list of nominations.

4. In the event of such meetings challenging the list of nominations, the Director of the Faith and Order Secretariat shall consult with the Officers of the Commission on Faith and Order to seek ways to readdress the list of nominations

son the basis of the proposals from the member churches for the Faith and Order Commission and in the light of the discussions at the previous meeting of the Standing Commission. Should such a challenge arise during the Assembly of the World Council of Churches, this consultation would involve the Officers of the outgoing Standing Commission of Faith and Order.

5. Where it has not been possible to address the challenge to the list to the satisfaction of both parties, an incomplete list of names shall be presented to Central Committee and the matter referred back to the next meeting of the Standing Commission of Faith and Order.

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